Man-made Super Monster "Godzilla" Has Brought Maker Over $130 Million

By KAY TATEISHI

TOKYO. — Godzilla, Japan's super monster, once a villian but now a hero, is 20 years old. He is still going strong after starring in 13 movies that have brought his maker $130 million in foreign exchange.

The man-made monster, looking somewhat like a dinosaur, sparked a Japanese monster and sci-fi boom that included movies, toys and books. He also has a legion of fans everywhere.

Godzilla, a cross between a gorilla and a "kujira," the Japanese word for whale, has battled a frightening galaxy of monsters that defy the imagination. He boasts a record of 13 victories, one defeat and one draw in 13 movies. The draw was to King Kong, the super 1933 American giant, whose one movie revival was approved by his American creators, RKO.

Godzilla's only defeat was to Mothra II. The super monster destroys Mothra I in a thunderous battle but forgets that Mothra has left a larva which comes to life and eventually snares Godzila with its sticky thread used to spin its cocoon. That setback, however, marks a turning point and Godzilla is revived in his next appearance, a friend of man and creatures fighting evil.

Godzilla was born in the western Pacific near the pearl farms off Shima peninsula, Western Japan, in 1954. He was aroused from his slumber at the bottom of the Pacific due to nuclear reaotion and radioactive fallout caused by an American hydrogen bomb test at the Bikini atolls.

Producer Tomoyuki Tanaka says Godzilla was originally a monstrous muted octopus. But Japan's ace special effects man, Eiji Tsuburaya, who died four years ago, had other ideas. He finally came up with a Godzilla that looked like a dinosuar that walked around on its hind legs, spewed thermal fire and growled like a jungle beast. Although Godzilla was no longer than an ordinary man, Tsuburaya, best known for his special miniaturized version of the surprise attack on Pearl Harbor, presented him as a prehistoric monster that stood about 165 feet tall and weighed 20,000 tons.

Godzilla became an overnight sensation in his debut, kicking Tokyo, Osaka and other major cities, asunder with his thrash-

Cont. on Page 2

The New Canadian

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PART VI

NISEI: Best Of Two Worlds?

By GRAYCE YAMAMOTO

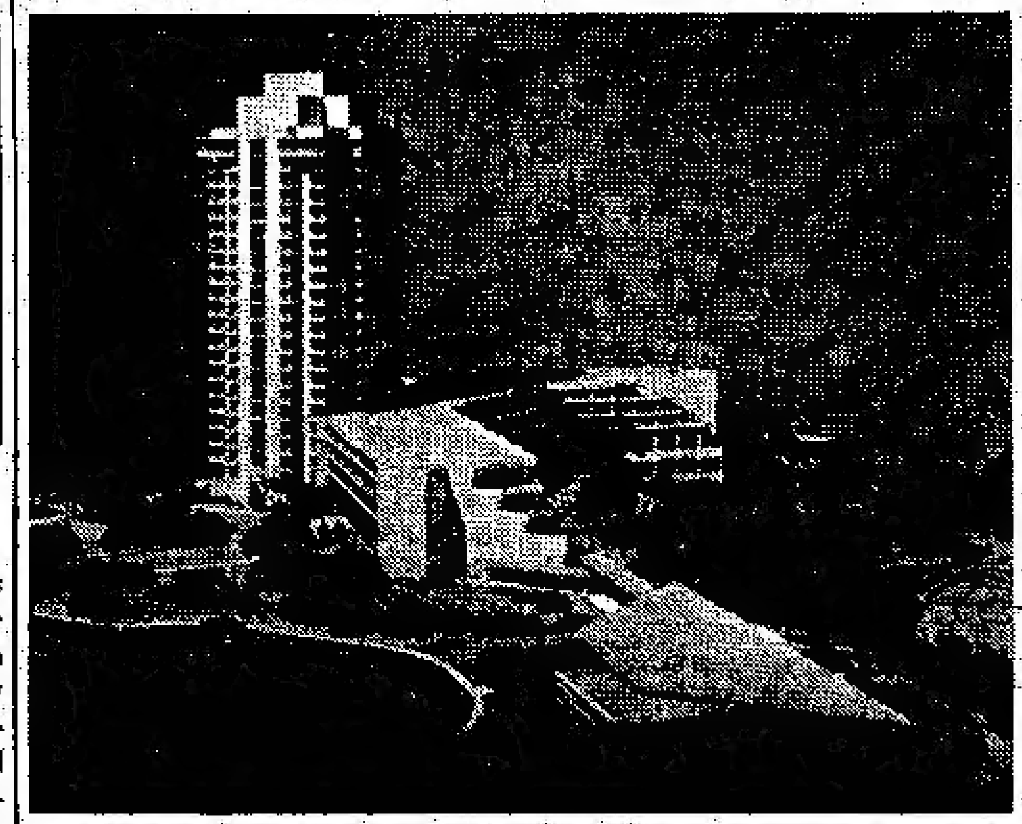
Because most of his companions were white, the NISEI participated more and more in Canadian games, activities, and groups. Entrance to high school meant new interests such as dancing, school socials, athletic meets where the concept of aggression and competition was introduced to him for the first time, and in which he fared not so well. As these developing interests could be found and satisfied only in the white community, the gap widened and parents became bewildered and angered by the growing independence and seeming brashness of their children. He learned an aspect of life alien to his parents: the concept of privacy and independence of thought and action, which increased as he grew older. In his teens, he cherished this new concept by keeping parts of his social life secret from his parents. Accused of being lazy, over-indulgent, spendthrift, un-Japanese by his industrious and thrifty parents, the NISEI, influenced by his Western environment, retaliated by criticisms of his own: the shame of having his friends see his (usually) poorly furnished home, of his parents's broken English, the celebration of festivals which have no meaning, of being criticized by their parents for being too Canadian while at the same time, being taunted by classmates for their Oriental appearance; of being a "misfit".

The gap between parent and child became extremely wide when the NISEI began to assert his independence economically and socially. It was the responsibilty of the NISEI to mingle and establish the social relationships with the larger white community. To the Japanese mind, the concept of dating is incomprehensible, for the choice of marriage partners is always left to the parents. To the NISEI, however, it seemed an enjoyable activity, and they could see no objection in a custom which seemed to be accepted as natural in the white community. With his acquired beliefs in personal freedom and acceptance of Canadian ideas of courtship, romance, and marriage, the opposition of his parents to his dating and socializing became an unwarranted and intolerable barrier preventing his acceptance into the white society.

While he was encouraged to make friends outside the Japanese community, he was discouraged from seriously dating whites of his peer group; conversely, he encountered the disapproval of the white community, and faltered only when the "would you let your daughter or sister..." test was put to them. In the actual fact of marriage of a NISEI offspring or relative to a white, the event was spoken of in hushed and resigned tones, always apologetic, as if a death had occurred or an unnatural act been committed.

To the Issei mind imbued with the Japanese code of ethics, conformity and humility were regarded as the highest virtues; to be outspoken, exact and forthright was an impertinence for it assumed superior knowledge; to be vague and hesitant was the equivalent of courtesy and humbleness. Greater strength of character was shown in conforming to group-approved standards than in rebellion or independent thought and action. Non-conformity brought ridicule, ostracism, and loss of face, the parents taught, and these were the threats of social censure, rather than the wrath of an angry God, that they wielded in bringing

(Cont. on P. 2)



Toronto Prince Hotel Open July 11th

TORONTO. — The Prince Hotel, Toronto, a $23,000,000.00 project centering itself at York Mills Road and Don Mills Road in Toronto, will celebrate their official opening on July 11th. This first Japanese hotel in Canada has 460 rooms and is located 15 minutes from downtown Toronto and 20 minutes from the airport.

Japan Censorship System Confusing To Canadians And U.S. Film Industry

By BOB THOMAS

TOKYO. — In Japan, "The Exorcist" can be seen by movie audiences of all ages in uncensored form. Yet "Waterloo" was censored because of a painting of a reclining nude.

These are two curiosities of a system of film censorship that bears little resemblance to the American kind. The industry-run ratings board in the United States classifies movies from G for general audiences to X for children forbidden, with two other classifications in between.

The Japanese film industry has a similar review board of the Motion Picture Ethics Code Administration, which provides two ratings: general and adults-only. This is strictly an industry function, since the Japanese constitution forbids official censorship.

"Films were heavily censored before the war by the government and the army and navy as well. The censorship often made little sense," says Toshi Ishikawa, 50-year veteran with American film companies in Japan.

Although there is no official censorship today, all foreign films must pass a customs inspection, and that's where changes are made.

"The customs people go through movies frame by frame, sometimes with a magnifying glass," said another veteran of the Japanese film scene. "They sometimes object to certain sounds of ectasy in the sexual act as being too provocative. The biggest taboo is pubic hair. It is forbidden even in longshots or in paintings on the wall, as in "Waterloo."

Film importers can meet the problem in two ways: by applying dots or blubs to the offending areas on the film; or by blowing up the scenes so the enlargements do not include the genital areas. The former method is less expensive and more common, and Japanese audience have grown accustomed to seeing spots before their eyes during erotic sequences.

Because director Bernardo

(Cont. on P. 2)

Sansei Human Rights Officer Nakamura In Action

LONDON, Ont. — Sansei Human Rights Code inspector, Mark Nakamura was instrumental in aiding a female university student's charge of sex discrimination in employment against a London car rental firm recently.

Betty-Anne Hill was awarded $100 in compensation because "discriminatory acts against women impose upon them a feeling of inferiority and frustration no less than that experienced by other groups," said inquiry chairman S.N. Lederman in the decision.

Mrs. Hill, a student at McMaster University in Hamilton, applied for the job of rental clerk with London Driv-Ur-Self Ltd., a franchise of Hertz Rent-A-Car, after seeing an advertisement in the London paper.

According to Human Rights Code inspector Mark Nakamura, Mrs. Hill was told that the position had been filled. When the advertisement continued in the paper, Mrs. Hill checked to find that they had hired a man after she had been turned down.

She had previous experience as a rental clefk and was able to do any necessary physical work. "It becomes clear that the physical requirement of the rental clerk position does not excuse the denial of employment to women," Mr. Lederman, a York University law professor said in his June 7 decision.

Mr. Lederman also said that the rental firm's conduct "was not malicious but was motivated by traditionally held views about women, which unfortunately are still maintained by many in society."

The investigation began last June. Mr. Nakamura said the investigation took so long because he "couldn't get results."

Cont. on P. 2

Nisei . . .

(Cont. from Page One)

pressure to bear on their children, however irrelevant they may have been.

The lack of communication between Issei and NISEI led logically, despite a deep respect and love which did exist but was seldom, if ever, expressed verbally, to an increasingly vast divergence in philosophical and political ideas, especially as regarding the Emperor and his Infallibility after the collapse of Japanese militarism, in ideals and outlooks, social and moral standards of behaviour. The parents clung tenaciously to the old system and their children became advocates of the new, changing order and of Western culture as well. The extent of the gap is obvious when one considers that the two generations even have names for each other, Issei and NISEI.

The Issei, who had carried the traditional strong sense of the importance of family, found that the Evacuation experience had destroyed the control which he had exerted over his family. In the traditional family hierarchy, the father ruled the household, with mother coming next in line of authority, often acting in his place. Important was the position of the oldest brother, first born son, who was regarded as the 'standardbearer' and responsible for the family in the event of Father's death — he it was who always got the biggest piece of candy, who was spoiled by Grandmother and Grandfather alike, as well as by his parents to the eternal frustration and anger of his younger brothers and sisters. At the bottom of the hierarchy was the daughter, who stayed at home helping Mother until the time of her marriage to a suitable groom. At meals, the family always waited for Father before they began; and for the bath (Japanese style), the order was Guest first, then Grandfather, Father, Elder brother, Mother, daughter. Always, the hierarchy within the family was arranged according to sex, generation and primogeniture.

The Evacuation served to loosen the bonds which had previously bound the family together. Families were separated, with Mother taking control of the family finances and all spheres of the children's lives, while Father worked elsewhere and came home at intervals. Loss of financial independence led to the removal of grandparents to old age homes maintained by the Commission. Young NISEI daughters who, before the Evacuation, had started leaving home to work, now increased in large numbers as opportunities for employment increased in Eastern Canada. As more and more groups of families left the Centres and relocated elsewhere, more mothers began working to supplement the family income, new methods of child-rearing and the concept of baby-sitting, took a firmer hold on their lives. The Westernization of the NISEI, which was well under way before the Evacuation, was speeded up and intensified as this new experience brought out feelings of patriotism and outrage which they were too young to articulate and too inexperienced to act upon. The Evacuation served to destroy the ties which had previously held him to his parents; and the family nucleus group, which had in the past, served to re-inforce and strengthen its members, was losing its hold.

The NISEI had adapted to Western ways and customs at a pace which was alarming, and at the same time reassuring in view of the future, to their Issei parents.

Linguistically, this held true to such an extent that in 1942 in the United States (and their experience runs parallel to the Japanese Canadian experience), of 3700 NISEI applying, only 470 could be trained for Army and Naval Intelligence work in the Pacific, and even these 470 had to first undergo an intensive and gruelling training in written and spoken Japanese. (In 1945, there were 175 enlisted volunteer Canadian NISEI working at Special Intelligence duties with the Canadian and British Forces in the Far East, in China, Burma, and India, along with the American NISEI.)

Biologically, the parent could see definite signs of the effect of this new environment: his children were growing taller, healthier, with fewer diseases, better teeth and eyesight than he had known in his poverty-stricken childhood.

Psychologically, there was the self-confidence and (deplorable) independence of thought, speech, and action, which the parent had certainly lacked. The education for which the Issei had so fervently worked and saved for his child, was the very means by which his Japanese heritage was being obliterated. The effects of an open society was gradually serving to nullify and desensitize his potential and genetic feeling for all those finely shaded nuances of personal and social relationships in which what is left unsaid has far more significance than what is said. The American, Lafcadio Hearn, who was considered by the Japanese to be as worthy as they to be called such (the supreme compliment of that insular people) still maintained that "could you learn all the words of a Japanese dictionary, you would not make yourself understood in speaking unless you learned to think like a Japanese, that is to say, to think backwards, to think upside down and inside out."

The vagueness, the tendency to avoid clear cut aggressive action, the so-called 'abacus style' thinking which so characterized the parent seems absent in the child.

(To be continued)

Exorcist. . .

(Cont. from Page One)

Bertolucci dislikes alterations by censors, his "Last Tango in Paris" was shown in Japan in the "blow-up" techinque. The Marlon Brando film earned over a million dollars, a handsome figure but not in keeping with its huge earnings in other countries.

A United Artist representative theorized: "The Japanese don't like violent or aggressive sex. 'Midnight Cowboy' was disappointing here, too."

American porno flicks such as "Deep Throat" and "The Devil in Miss Jones" would be reduced to one long blur if they tried to gain entrance to Japan. There is a minor pornographic film industry in Japan, but its product is tame by American standards.

Film violence was curtailed in the postwar pacificism of Japan, and the sight of blood was forbidden. But the advent for the "Spaghetti Westerns" from Italy changed all that. Such a blood-spattered film as "The Wild Bunch" was admitted to Japan without a cut.

Godzilla . . .

(Cont. from Page One)

ing tail. His frightening appearance caught on even in the United States, where movie and later television audiences watched his adventures, and sometimes chuckled at his exploits.

On Godzilla's heels came a menagerie of horrifying creatures that resembled ankylosaurus, ticeratops, pterodactylus, trachodon, stegosaurus and an often mixed figment of prehistoric imagination.

The horrifying collection became the ultimate in science-fiction flicks with the latest verging on the ridiculous. But Godzilla has been viewed by 35 million people, and is even listed in Japanese encyclopedias. His producers decline to disclose his domestic earnings.

Godzilla was originally made of rubber, then of vulcanized foam rubber. Haruo Nakajima, now 48, was the first man to wear the Godzilla outfit. He had to wear a gas mask and could remain inside the cumbersome garb for only 15 minutes. While he wore the outfit he had at times to pull off a pro wrestling trick, a karate chop, a jujitsu trick or a judo throw.

Models of Godzilla and other monsters are featured in children's playgrounds, as plastic monster kits, sugar coated chocolates, comic books and dolls.

Nakamura . . .

(Cont. from Page One)

Mr. Lederman's decision also stated that the rental company must assure the Human Rights Commission that it will abide by the standards of the code. Also the company must give the commission notice of any job openings before any advertisement for the next year.

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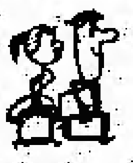
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Japan Public Bathhouses To Be Subsidized

TOKYO. — The Japan Health and Welfare Ministry will shortly inaugurate a committee to study ways to subsidize managament of public bathouses which have been decreasing in number.

The ministry expects the committee, to be established this month, to make an interim report calling for the earmarking of funds in the fiscal 1975 budget to aid bathhouse operators.

Public bathhouses have been decreasing in number due to the difficulty in management caused by spiraling cost and the waning patronage.

According to the ministry, the number of public bathhouses began to diminish in 1964.

The ministry attributed the decrease of bathhouses to the fact that most homes have baths now.

A Tokyo public bathhouse federation said that in 1970 each public bathhouse had about 000 patrons in Tokyo and about 300 persons in provincial areas.

Now, however, the figure has declined to about 500 for each Tokyo bathouse and 200 for each bathhouse in provincial districts.

After considering the difficult situation, the ministry has permitted public bathhouse owners to switch to other bussines such as the operation of tea rooms and saunas.

The Government has offered financial assistance through public corporations. Such measure, however, has not been effective enough to enable public bathhouses owners to remain in business.

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Dates And Doings

'Ojuza Clinic' At Tor. Buddhist Church July 21

TORONTO. — An "ojuzu clinic" will be established for one day only on Sunday, July 21st. Members of the Toronto Buddhist Church have been urged to save ojuzu (intact), and bring them to the repair shop that day. Mrs. Miyono Moriwaki, a member of the Honpa Hongwanji Hawaii Betsuin in Honolulu, Hawaii, will conduct the ojuzu clinic. Consult time with the church office. This clinic will be under the Fujinotomo, a new Horizon inspired group sponsored by the Danas.

T.B.C.

* * *

Guest Speakers At July 14th Tor. Buddhist Service

TORONTO. — The O-Bon season for the Buddhists in the Metro area is upon us. The Toronto Buddhist Church is scheduled to welcome guest speakers at the 11 a.m. Morning Service and the 2:00 P.M. Japanese service on Sunday, July 14th.

The Rev. Takamasa Moriki, resident minister of the Manitoba Buddhist Church will speak at the Morning Congregation, and the Rev. Mrs. Senshu Sasaki will address the Japanese speaking group.

Rev. Sasaki is the mother of Mrs. Moriki, now visiting her daughter, who gave birth to her second child in Winnipeg recently. Rev. Sasaki is tentatively scheduled to visit Hamilton on July 15th and Montreal on July 16th.

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"I'm Never Satisfied": Noted U.S. Nisei Artist Tells Of Creative Success

RAINER BEACH, Wash. — "Times changed. I didn't change.

"People changed; they started buying my paintings," said Paul Horiuchi in his Rainier Beach home overlooking Lake Washington.

For more than 25 years the now famous painter and muralist painted and never sold anything. He says it was thanks to his wife, Bernadette, that he kept painting. She never complained and always encouraged him to keep working on his art.

"I began painting as a child in Japan, but I never expected to be a professional painter. I painted for fun," said Horiuchi, who has been a fulltime artist for about 20 years.

Most of his work is accomplished in the early morning hours between 4 and 9 a.m. while it's quiet and everyone else is sleeping. But the thought process continues 24 hours a day even to the point of invading his dreams with visions of painting. Horiuchi says he never knows where or when ideas will come.

"I am seeking beauty through nature. Nature is the whole thing for me," said the artist, who refers to his gardens as his silent friends who never talk back.

"I call his plants his mistresses," said his wife laughing.

"If I treat them right they always answer me," said the artist.

Horiuchi went on to tell about his life:

"I'm never satisfied.

"When I was in my twenties I thought I was pretty smart, in my thirties I thought I was a genius, in my forties I began to doubt, in my fifties I was lost completely, and in my sixties it's even worse. I feel really ashamed for the little I did."

He compared his feeling with that of his friend, Mark Tobey, when they entered a show which displayed all of Tobey's life's work. Horiuchi said Tobey looked dejected and a sense of shame overwhelmed him as he lamented: "That's all I did!"

Paul Horiuchi has no cause to feel ashamed. He's sold over 2,000 paintings, and more than 1200 people own his works. One avid Horiuchi collector owns over 50 of his paintings.

Born in Japan, the painter was 15 years old when he came to this country and settled in Rock Springs, Wyo., with his family. Paul's father died a year later, and when his mother returned to Japan the young man decided to stay in Wyoming.

He began working for the Union Pacific Railroad, and painted whenever he could find time. He met his wife, a Seattle native, while visiting friends here. They have four children and have been married 39 years.

During World War II Horiuchi was fired from his railroad job and ordered to remove all his belongings from the company-owned home he, his wife and two small sons had occupied within 24 hours.

Forced to eliminate most of his wordly belongings to move his family of four into a 7x14-foot space that was to be their home for the next year, Horiuchi burned most of his paintings and his collection of precious books on art.

He managed to save 25 paintings, rolling them into a package. These he stored in the basement of a friend in Ogden Utah, only to have them ruined when a three-day rainstorm flooded the basement.

"At the time I thought it was a tragedy," said Horiuchi. "They're all gone," I thought. "Now I don't miss any."

Just recently Horiuchi purposely destroyed two of three dozen early paintings. Kept for sentimental reasons, the canvases were stored in a cubbyhole in his workshop. He didn't want anyone else to see them — not even his wife. Knowing he couldn't trust anyone else to destroy them for him, he burned them himself. Now he feels relieved that no one will ever see the early works of Paul Horiuchi.

One time the painter had asked one of his sons to take some old canvases to the dump and was later surprised to see the rejected paintings adoring the young man's home. The artist confined that when it comes to destroying his old canvases, he just doesn't trust anyone.

After suffering the loss of job, home and paintings during World War II, Horiuchi had seven different jobs — from cement to Sears Roebuck — in one summer. Then for four years the artist painted cars by day and pictures by night. "I was a good auto painter. I could match colors easily," he said.

The tragedy struck when the artist was severely injured when he lost his balance and fell from a stepladder. He landed on a sidewalk, suffering a compound arm fracture and severed artery.

After almost a year spent recovering from his injuries and thinking he would never again be able to paint, Horiuchi became more serious about his painting.

"But I was terrible businessman," he said while discussing the gift shop he started in the early 1950's. "I never made any money, so one day I called St. Vincent de Paul and told them to take everything away."

"It's not much pleasure to sell paintings. I don't have nerve enough to take money away from my friends," said the Rainier Beach artist.

"I'll never forget what my friend, Mr. Takazaki, the Japanese philosopher, told me: "If you want to be a good artist, it's very simple — do good to others."

Concentration is the hardest thing, says the artist, lamenting that we live in a time of sensationalism. "I need peace and serenity to balance with this frenzied sensationalism," he added.

Although recognition was slow in finding Horiuchi, his paintings are now well known all over the U.S. and in Japan. It's been an exciting year for the artist who has had his works displayed in the Smithsonian Art Institution, and in museums in Kyoto and Tokyo, Japan. Each Japanese museum bought a painting for its permanent collection.

Although he's been asked to teach art many times, the famous painter has always refused, saying he feels a painter and a teacher are altogether different things. He says there's nothing sure in art, and that what he would teach might be totally different in five years' time.

Horiuchi has also been selected to display a painting at Expo '74 in Spokane. He's specially pleased that he and Grandma Moses, along with 123 other U.S. artists, will be displayed there. "It is a great honor," he says.

"I feel very fortunate — people have been so nice to me," says the famous painter who received an honorary doctor of humanities degree from the University of Puget Sound in 1968.

How long does it take to complete a painting?

"Anywhere from a week to a year," says Mrs. Horiuchi, who adds that her husband produced quite a few paintings in a year. "He's painting all the time," she added.

"She's my silent critic," said the painter. "If I ask her, she's a good critic."

Horiuchi is probably best known in Seattle for his only commission, the giant outdoor mural of free standing glass mosaic at the Seattle Center, which was done for the 1962 Seattle World's Fair Corporation. The mural took one whole year to complete, with the artist spending three months in Venice, Italy, home of the most experienced tile makers and tile setters in the world.

Thirty new Horiuchi paintings and screens are currently on display at the Gordon Woodside Gallery in Seattle. If history is any indication of how they will sell, they won't last long. "The show is mostly remnants of antiquity," said the artist.

Horiuchi's work is collage, using ten different types of rice paper imported from Japan. Bits of antiquity in his most recent works include pieces of 500-year old brocade from a monk's robe.

And speaking of antiquity, Horiuchi's popular paintings are almost certain to become treasured parts of it. He says rice paper collages last a long time, and that it's still possible to see works from the 12th century

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天氣晴朗なれど

佐藤愛子

（四三）

「ところが春生さん……ご存知かしら、ロメオの本名は春生さんって　いうのよ（とヒロエはちょつと勝ちほこつた感じでいい）春生さんは昨夜から家へ帰つて来ないっていうじゃありませんか」

ヒロエは雪を見た。

「お父さまがご心配でねえいえ、心配が嵩じて今じやカンカンなの。ひと癖もふた癖もある賣れ残りの三十女か何かに引つかかつたんじやないかつて、昨夜から大さわぎ」

ヒロエはけろりといつた

「雄輝さん、お心當りない?」

そのとき雪の眼が宙を走つて、一点をひたと見定めたと思うと、その瀞い唇の間から聲が洩れた。

「ロメオ!」

雪の視線を追つた朝子とヒロエもまた、同時に叫んだ。

「春生」

「春生ちゃん!」

階段を上つて來て、大ゴムの鉢植えの傍のテーブルに椅子を引いている春生。その春生がやさしく笑みかけている相手は早春らしいすんだピンクの着物をすらりと着こなした三十歳余りの人妻らしい女だつた。

三人は無言でその女を見詰めた。横顔をこちらに向けて坐つた女のうなじの匂うような美しさ。櫻色の耳たぶ。頸から頬へのまろやかな線。春生と呼んだ聲にも氣がつかないで、春生は女を見つめ、何やら話しかけ、目と目を見合せてほほえみ合う。

「お客かしら、クラブの」

朝子がいつた。

「ちがうわね、あんなひと見かけたことは……」

「ないわね……」

「じゃ、昨夜はロメオは……」

「あのひとと……」

雪とヒロエは、渡りゼリフで顔を見合せた。そうしてそのとき、それまで二人の胸に散つていた火花はおさまり、ある緊張した連帯感が見合せた丸い顔と細い顔の間に流れたのだつた。

黒潮の涯にかける "アジヤの虹" （四）

晩市　飯田昭太郎

その年、時に暑熱のはげしかつたインド、ネパール、セイロンでの研究を無事にすませ、新學年の九月ビーシー大學のキャンパスに歸つた私は、そのパビリオンの設計圖をもつて、二世の建築家・ドナルド松葉氏に話したところ、建築科の講師をしていた彼は、早速「アカデミック・エクササイズ」として模型を彼の學生とともに製作した。アジア學部の日本學のエキスパート、ジョン・ハウズ教授も私たちの一味に入られ三人の"文珠の智慧"をもつて、時の堀俊助總領事に面会し、"よろしく"お願いしたところ、積極的にプロジェクトの"蔭の力"になつて下さつたことが、今思へば夢の実現への重要な一歩であつた。林氏の前掲書、第一章"戰後の役人氣質"、エー大使、ビー領事、シー・ディ總領事、イー大使の如く"出世街道を走るマラソン選手"で、在任中當事国に残した事蹟は"空々寂々"の一語につきる、の形容詞のあてはまらない"先見の明"と実行力を伴つて出世街道を着々と歩んでおられた總領事にお会いできたことは、日加両國の親善のために今後大いに利用されるであろうアジア文化センターのために、千載一週の好運であつた。

また、万博協会理事長の石坂泰三氏に国際電話で協力をお願いした私に"それはよいことだ、しつかりやつて下さい。皆さんもよろこぶことでしよう"との千軍の味方を得たにひとしかつた一語が、未だに私の耳に残つている。

當地の弁護士、キャンバニー日加協會会長をまじえて、これを日加協會の事業とするか否かの重要な会合で、日系人の過去と現在について、涙聲共にくだるスピーチをされた二世の長老石原ドクター、万博敷地、パビリオン解体の時期がせまつても、あまりにも前例のないプロジェクトを前に慎重な態度をとりつづけた大學當局との交渉に、二度も太平洋を渡つて頂いた三洋パビリオンの西舘長――多くの人々がそれこそ職を賭けられてこのプロジェクトは進められて來たのであつた。

妻　いと（八二歳、旧姓渡辺、元助産婦）

儀、永らく療養中でありましたが俄に病勢悪化、去る五月廿八日ト市セント・マイコル病院に入院いたしましたが医薬の効なく、遂に六月十九日午前四時半眠るが如く召天いたしましたことを生前辱知の皆々様にお知らせ致します。追つて廿日前夜祭、廿一日午後八時ト市日系人合同教会に於て岩井、眞次兩牧師司式にて告別式を營み、翌廿二日マウント・プレザント墓地に埋葬いたしました節はご多忙中多數の皆々様がご会葬下さいました上、ご厚情あふれるお悔みのお言葉とともに立派なご供花、過分なご花料等を頂きまして甚辰一同衷心より感謝いたしております。なお故人生前中賜わりましたご交誼並びに永年の自宅療養中及び入院中たびたびお見舞下さいまして勵ましのお言葉とともに数々の金品等を頂きましたことをも併せ厚くお禮申し上げます。一々參上お禮申し上げるべきでありますが目下取り込み中甚だ勝手ながら紙上を借りて厚くお禮申し上げます。

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レーマンさんはその後カナダ西部に向つたが、途中テイバーに立ち寄り、同地のローカル紙『テイバー・タイムス』記者ワルター小柳氏と面接、日系人關よりこの映畫制作に参考になる古寫眞、手紙、日記などがあればレーマンさん宛に投つてほしいとの小柳氏の書いた記事の切抜きを送つて來て『ニューカナデアンを通じて同様の協力を廣く日系人にお願いしたい』と訴えてきた。

レーマンさんは戰前の日系人の生活状況として戰時中の収容キャンプ生活などについての参考になる記録や寫眞を次に送つてほしいと希望している。

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ト市協の野遊 約三百人集る

【トロント】雨のち晴れ。ト市協主催の恒例ピクニックは午後一時ごろから陽光をみて、子供たちのゲームも順調にすすみ、ビンゴ、踊りが終つて、東加武道館の中村ラリー氏指導による三才の男子から成年まで十數名がすばらしい剣道の實演をみせ、更に奥山氏指導の空手實演などあつて、約三百人の觀衆を樂しませた夕ロ後、各方面から寄贈された物品 現金などを賞とする福引があり、八時すぎ散會した。

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一、二位入選のたなばた　ト市日系会館の行事をかざる

大ト市のキャラバンは十日間にわたつて市内各地に散在する五十余のパビリオンはいずれも超満員という盛況で去る一日終つたが、日系会館の『東京パビリオン』は自他ともに『ナンバー・ワン』という折紙がつけられている。

このキャラバンをかざつたのは仙台市から会館宛に送られてきた『七夕飾りつけ』である。昨夏トロントを訪問した全国町村議員視察團が、会館への寄贈のい（團長の安細喜太郎氏（福島縣）が、仙台市で同年行われた七夕コンクールで一、二位に入選した作品を貰いうけて送ることを約束した。

作品は手に入つたが、その輸送費が二千弗。これは少し多額というので輸送費についての援助方を熊本の古庄宏子さんがローカル紙に記事として出してもらつた。

その反響があつて、国際交流基金、日加協会等の援助で今年五月十七日横濱發の川崎汽船便でトロント向け發送された。川崎汽船でも社会文化奉仕のため船便を無料とするなど各方面の善意がみのり去る六月十日トロント着、通関手續きを終えて十三日に文化会館にとどき、キャラバンを飾ることになつたわけである。

資金集めダンス会

歓迎準備　ト市剣道關係が十九日夜に

早稲田大學の剣道部員三十名と卒業者二十名を加えた一行五十人が八月早々トロントを來訪して約一週間滞在するが、その間剣道の模範試合をトロント日系人混成チームと行つたり觀光及び歓迎会などの日程が組まれている。

トロントの關係者はそれに要する費用の捻出法として來る十九日（金）夜八時から資金集めのダンス・パーテーを日系會館で催すことになつた。入場料は前賣り二弗五十仙、當夜は三弗。

熊本縣人野遊

トロント熊本縣人会では來る二十一日午前十一時からト市内ハイパーク第三號地で恒例のピクニックを催す。會費は家族一弗五十仙個人七十五仙。

鈴木博士が表彰さる

ピーイーアイ大學卒業式で

【シャロットタウン】このほど當地のプリンス・エドワード・アイランド大學卒業式で、ビーシー大學の動物學教授、鈴木デビッド博士は名譽博士號を授けられ、そのさい卒業生に向つて行つた演説には滿堂の聴衆から大喝采をうけた。

カナダ東端の小州の大學から日系カナダ人が名譽博士号をうけたのは鈴木博士がはじめてである。同博士は『科學と社會的問題』の題下に、カナダの納税者はカナダの科學者がどんな研究をしているのか、科學はどの方面に進んでいるのか、さつぱり知らされていないことを指摘した。

更に鈴木博士は『我々一般市民が日常考えていることより、はるかに想像もつかないほど、言わば科學は進歩して居り、獨走している嫌いがある。氣がつけば科學だけがとびはなれて、ずつと遠方を走つている。それでは人類のための科學でなくなる恐れが十分にある』と警告した。

青年海外派遣團 今秋計画決まる

【東京時事】青少年の海外研修と交流を目的とする『青年海外派遣團』一九七四年度計畫が先週總理府青少年對策本部から發表された。この事業は一九五九年から皇太子殿下ご成婚を記念して始められたもの。

派遣團は長期（九月一二日－一〇月九日）と短期（一〇月二三日－一一月七日）の二グループはとくに中小企業に働く青年を對象にしている。

團員は長期が九五人、短期が八八人、北歐、中南米、北米、アジアなど合わせて一四はんで、それぞれ相手國の青年達との交流親善を圖る。

プリンス・ホテル 十一日に行事

ト市ドンミルス街とヨークミルス街角に完成、營業を始めているプリンス・ホテル・トロントの正式開業式は來る十一日夜ときまつた。當夜はオタワ政府から招待客が参加するはずだし、オ州政府及び各界重要人物らも招かれて盛大なオープニング祝賀パーテーになろう。

■死　亡

△ア州ボウアイランドの西エダさん（八三）は六月十五日死去。十七日夜テイバー佛教会で泉開教使により通夜兼告別式を行い、十八日レスブリッジ市マウンテンビュー墓地に埋葬した。

琴を賣ります。電話：五三三－七二八〇（トロント）

求 キャシャーの仕事、月、火曜のパートタイム。電話八六二－一〇八三（トロント）

ピアノ教授致します 子供さん相手 申込みは電話九二一－八四六三（トロント）

貸 三室あり、夫婦者でも獨身者でも、別々に使える。ファニチュアつき。電話四六一－一三九四

求 ウェター二名、面接時間、週末二時から五時まで ト市チャーチ街四五九。電話九二四－七五〇一 レストラン『みち』

求 工場働きに經驗あるソーイング・ミシン・オペレイター。年中仕事があり、冷房付き工場。電話メリー三六三－四五八八又は三六三－三七八二（トロント）

求 家庭でブラウス縫い。配達とピックアップする。メリーに電話三六三－四五八八（トロント）

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山本　巖（六九四－五七二二）

本年度訪日ツアー

□出發	□歸加	□出發	□歸加
八月十一日	八月三十日	九月廿八日	十月廿五日
八月卅一日	九月二十日	十一月一日	十一月廿九日
九月一日	九月廿九日	十二月廿二日	一月二十四日

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◎新鮮な冷凍魚類

マグロ　甲イカ　イカ　エビ
サバ　アジ　サンマ　カニ
開き塩アジ　タラ子
その他　スプリング生サモン

おいしい　生しいたけ入荷

○大安賣り　七月十五日まで。大黒米および菊米の大安賣り。
二五、五〇、一〇〇斤入りピックアップだけに。

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健康談義

脂肪とるなら植物性のを

梅月生

不老長寿は人類の永年の夢。だが「人は動脈とともに老化する」という言葉で示されるように、それをはばむ有力な原因が動脈硬化であり、それは年をとるにつれて避けられない現象である。以前から動脈硬化の病変部にはコレステロールが沈着していることが知られていた。動物実験でも、ウサギ、ネズミなどにコレステロールを大量に与えて血中コレステロール濃度を上昇させると、動脈硬化をつくることができた。

このコレステロールというのは脂肪の一種で、脳、神経、胆汁、血液その他、健康な人の体内にふくまれており、胆汁酸を合成して脂肪の消化を助けたり、副腎皮質ホルモン、性ホルモンをつくったりなど欠くことのできない働らきをしている。ところが血中のコレステロール濃度が正常以上に高まると、これが動脈のカベに沈着してカベをかたく肥厚させ、もろくし、血管内をせまくしたり血のかたまりができやすくなって血管がつまったりする。この変化が心臓の冠状動脈に起ると狭心症、心筋梗塞の原因になり、肝臓の動脈に起れば肝臓障害、腎臓に起れば腎機能障害となる。また胃腸に行く動脈に起ると消化機能の障害——ひいては全身の衰弱をきたすことになる。このうちでも特に問題なのは脳動脈の硬化で脳卒中の原因になるのみならず、いわゆる老人ボケの原因にもなるのである。

脂肪のうち動物性のヘットやラードのように固形で飽和脂肪酸を多くふくんでいるものは血中のコレステロールを増加させる。第二次世界大戦中欧米諸国では食料不足で、バター、チーズ、ミルク、タマゴなどの欠乏とともに、動脈硬化による死亡率が激減した。また地域別、民族別による動物性脂肪のとり方で、コレステロール症の多い少ないが判明しており、同じ日本人でもアメリカにいる日本人は他のアメリカ人並みにコレステロール値は高い。それが近年日本でも食生活変化でアメリカのまねをし出してからコレステロール冠状疾患が増加してきている。

コレステロールの多い食品とし私たちが気をつけたいものは

○タマゴ○ミートの脂肪○バター○イカ○魚卵○カキ○エビ

などであり、飽和性脂肪酸が多いのは

○穀類ではインスタントラーメン○菓子類では△チョコレート△シュークリーム△ショートケーキなどで、これらは使用した油に問題があるとみられている。ミルク、バター、チーズなどにも可なり含まれている。

生理作用もある植物性油の効用

液状の油、つまり植物油には不飽和脂肪酸が多く含まれている。これには血中のコレステロールと変化し合ってこれを減少させるという重要な働らきがある。さらに、皮膚をきれいにしてハダあれを防ぎ、頭髪を美しく保つなど、すばらしい生理作用をも持っているのが植物油である。不飽和脂肪酸の中でもリノール酸アラキドン酸は、人体の発育に少量ながら必要なものであるが、それは毎日の食物からとるほかない。

血中コレステロールを低下させる作用はリノール酸が一番強く

○ゴマ油○サフラワー・オイル○大豆油○米油○綿実油などには三〇%から五〇%前後含まれている。（化學薬品で精製されているものは良くないから注意すること）

ほかに大豆、ピーナッツ、クルミ、ゴマなどは良質の脂肪の實庫である。

（サインズ・オブ・ザ・タイムズ誌の水上治氏の記事から）

忍冬句稿

沖カナダ支部

春緒

蒲公英や根引きの人の背の円さ

蒲公英に幼児聲上ぐ乳母車

蛙葉

紅させし唇あでや櫻餅

瞬をそらす寒の鏡のするどさに

きよみ

教会に來て寒聲の数仰ぐ

教会の空にて寒聲守らるる

孤村

木の芽風なよ〳〵と水従えり

野火走る己が炎の昴ぶりに

ふさえ

小流を渡りの寒が凛誘ふりかれゐる足の小調子早春譜

群道

陽炎の地えゆる〳〵と滑車垂る

寒鴉その後もゐつきて蕪遅ゆる

りつ子

鳴り足らぬ夜の雷や朝曇り

春めくや聲なき聲満つサンルーム

はな女

華やぐもの日々衰へり雪催ひ

寿恵

駒鳥が忙しく囀けり納税す

家小さし枝垂柳の一ともとに

銀城

綿菓子にふくらむ記憶花曇る

幸福が来るかに予報の五月晴

一郎

初航路はげます聲か東風吹けり

老の手に乳児居て案内温もれり

白露

ニグロ女の首輪が光る雪の夜

雪解を待ちゐて古き家買れり

佐男

ひだるくて仔牛が囀けり雪解風

雪解商農具いよいよ錆びるいろ

由勝

四月雨ひそけき日本名の墓に

古桜の肘張って空冴えかへる

MULTICULTURAL FESTIVAL'74

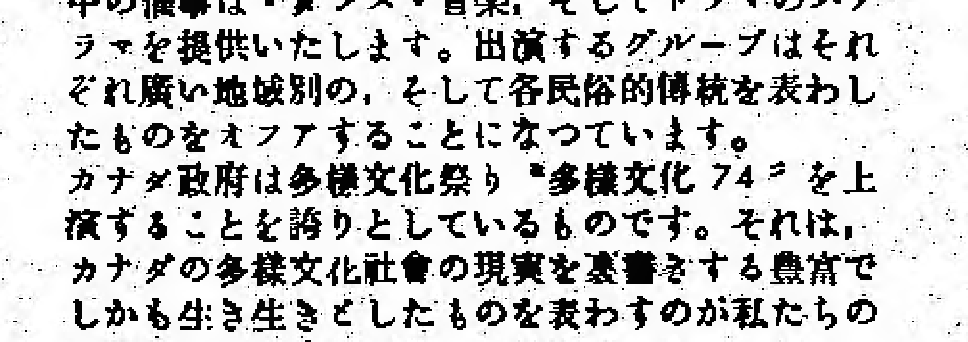
FESTIVAL MULTICULTUREL'74

カナダ人による藝術祭り

七月二日から二十八日まで オタワで

カナダの首都がはじめて主催する多様文化年次お祭りによつて民俗藝術が生き返つてきます。七月中の催事は・ダンス・音楽，そしてドラマのパノラマを提供いたします。出演するグループはそれぞれ廣い地域別の，そして各民俗的傳統を表わしたものをオファすることになつています。

カナダ政府は多様文化祭り〝多様文化74〟を上演することを誇りとしているものです。それは，カナダの多様文化社會の現實を裏書きする豊富でしかも生き生きとしたものを表わすのが私たちのやり方なのです。



HON. STANLEY HAIDASZ
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ニューカナデアン

南オ州三市内で密輸武器を押収
アイルランド出身七人を逮捕

〔トロント〕當市のマウンテー當局者が今週發表したところによると、南オンタリオ州の三都市内で、今までにない多量の弾薬および武器をマウンテーが押收すると共に、アイルランド出身の七人が逮捕された。

これらの武器弾薬は非合法のアイリッシュ共和国軍のために密輸するものであったことが明らかにされている。どんな方法でアイルランドにこれらの武器が送られていたかについて、マウンテーは語ることをさけている。

トロント市マウンテー本部には押收した武器五十個以上、弾薬三万一千個、火薬六十斤などが床上に並べられてあるが、これらは押收したうちの約三分の一でしかないと係官はいっており、今回の多量押收でアイルランド向け武器弾薬の密送が全面的に中止されることになればよいとしている。

平原三州　保守勢力衰う
自由黨政府の見通しに傾く

〔ウイニペッグ〕平原三州は過去十年、保守党の地盤であつたことに、來る八日の總選擧にも変りはないだろうが、しかし自由党は二、三議席を獲得するかも知れないし、新民主黨はとくにサスカチユワン州で當選者を出し、保守党壓勝は困難視されている。

一カ月前までウイニペッグ市民は『保守黨政權―多数党』とまで樂觀的見通しを立て、新民主黨の後退とふんでいたのが、いまころりと変り、トルドー首相の活發な遊説で、自由党の政權維持を多く認める方向に傾いてきている。

アルバータ州は前回選擧で十九名の保守黨議員を全選擧區から選出したが、今回も同様結果を招くであろうと樂觀視されている。

原住民で初の總督
アルバータ州

〔エドモントン〕アルバータ州インデイアン、ラルフ・スタインハウワー氏（六八）は去る二日、アルバータ州總督に就任した。カナダでインデイアンの州總督は同氏がはじめて。『わが民族として大きな歩幅をとるが、女王名代として最善をつくしたい』とあいさつした。スタインハウワー氏は當地北方七十五マイル、サドル・レーク特別區域の出身で、七百エーカーの農地を所有している。

ア州代表が訪日

〔エドモントン〕札幌で來る八月二十五日から一週間行われる「アルバータ博覧会」に参加するため、アルバータ州政府の三大臣、十人の官僚及び十三人のアルバータ・エンターテイナーが八月二十五日當地を出發する。

悪くないひいき任命
ムンロー大臣の辯明

〔ハミルトン〕ハ市選出の連邦政府勞働大臣、ジョン・ムンロー氏は投票日を控え、候補者としてきわめて不利な記録を公開されて『えらいことになつた』と悲鳴をあげている。

ムンロー氏の選擧を支持したり、自由黨に永年献金していたハ市地方在任の市民に『政治的任命』を行つてきたリストが明るみに出た。これに對しムンロー大臣は『政治的な任命はカナダはじまって以來の慣習で別に悪いことではない』と辯明している。

ムンロー大臣のこの辯明に對し、新民主黨主ルイーズ氏は『自由も保守黨もこの慣習は必要だし、好ましいというのだからあいた口が塞がらない』と非難している。

二百哩内　鮭漁の禁止提案
日本代表、絶對認めぬと強腰

〔カラカス〕領海十二マイル、それより沖合百八十八マイルの經濟水域内におけるサモン漁はその沿海国の専管とし、第三国漁船による捕獲を禁止する提案をカナダの環境相デイビス氏が今週海洋法會議で行なった結果、各国代表から支持表明がなされた。

しかし、この二百マイル内サケ漁業の禁止案に對し日本代表は『かかる提案は全く非現實的である』として次の如く強く反對した。

この提案は絶對受諾できない。カナダの提案はこの國際會議で相互が讓歩し合うという精神に相反するものである。

デイビス環境相はカナダの河川で育ったサモンが海洋で肥るうち、第三國船が大量捕獲して、生まれた河川に戻るチャンスを與えないと抗議し、二百マイル以内のサモン漁を禁止する提案を出したもので、英・米・豪・印・ソ連などはカナダ案を支持している。

米大使近く着任

〔東京時事〕駐日米大使館は先週、ホッドソン駐日大使が七月十五日に東京に着任する予定と發表した。同大使はすでに上院の承認を得、先週正式就任の宣誓式をすませた。

ペロン夫人が大統領に就任

〔ブエノスアイレス〕アルゼンチンのイワン・ペロン大統領は去る一日、二度の心臓マヒで急死した。享年七十八歳。副大統領であつたイサベル・ペロン夫人が繼位した。軍部はじめ政治及び勞働界リーダーたちもペロン夫人の大統領を全面支持すると表明したが、國警は國内の治安維持を確保するため厳重警戒体制に入った。

ニクソン年内訪日
期待感高まる

〔東京時事〕外務省は今週ニクソン米大統領の訪日問題について『大統領が個人的に年内訪日の強い希望をいだいていることはかねてから知られているが、このところ米政府部内にその實現への期待感がこれまで以上に高まっているのが感じられる』と指摘、同省としては、参院選後に日本側から來日日程の話し合い促進を呼びかけるべきかどうかについて、田中首相、大平外相ら政府首脳の判断を求める方針であることを明らかにした。

オ州の山火事
市民に警告

オ州自然資源省は今週州内北部でいま六カ所地點（廣さ約十一万五千エーカー）で山火事が起っていると警告した。最もひどい地域はドライデン、レッドレーク、ビックルレークで火勢は物すごくつづいている。山中ハイキングは一應當局に問い合わせるよう注意を與えている。

中國政府を批判
北京の壁新聞取り除けらる

〔北京〕當市の市庁前の灰色の壁に先週末から米国、蔣介石およびソ連のスパイが中国共産黨内に暗躍していると非難するポスター（壁新聞）が現われて、民衆たちは立ち止まって、假名「黄色猿」の弾劾文を筆記しているという光景がみられるにいたつた。

黄色猿は『わが政黨は内紛の党である。毛主席に引擧されてはいるが、米国、蔣、ソ連およびブルジョアと土地所有階級の分子が入りこんでいる』と批判した。ちょうど米民主黨のジャクソン上院議員が北京に着し米・中間の大使交換を急げと主張している一九七六年の大統領候補者とみられる重要政治家の訪中と、この批判文は偶然の一致でないかも知れない。

ところが、この政府批判文はひどすぎるというので壁新聞の約半分はもぎとられてしまった。政府當局がその取り除きを命令したものとみられている。

ソ連のバレエ・スター
カナダ移住認める

○…先週末トロントのオキーフ劇場での最終公演がすんだのち、レニングラードのキロフ・バレー團員の男性スター、ミハエル・バリシニコフさん（二六）は突如姿を消した。彼は二年前英國で知り合つたガール・フレンドのクリスチナ・ベルリンさんと一緒にト市内にかくれていると信じられている。

○…バリシニコフさんは『西部国で自分の藝道をはげみたい』とだけ發表しているが、今週オタワ移民省のアドラス大臣はこのダンサーに『上陸移民資格』を與えた。

○…バリシニコフさんが將來について決心するまでいつまでもカナダに滞在してよいというわけだ。同大臣は『この青年も他の移民と同じく仕事をさがし求めている』と語つた。カナダのナショナル・バレエ團に參加するかもわからない。

カナダ式原子爐
韓国が購入

〔オタワ〕カナダ原子力会社によると、韓国はカナダ式原子爐「カンヅー」六百メガワット二つを購入することに決定したと今週發表した。今夏までに三億弗の契約調印が終わることが期待されている。（韓国がカンヅー式原子爐を二基購入するとの報道は、アルゼンチンがこのカナダ式原子爐購入について躊躇しているさい、購入決定にみちびくものとみられている）

エネルギー節約
經團連が提言

〔東京時事〕經團連は産業界のエネルギー對策の實態をつかむため來週から鉄鋼などの業種別に調査会を開始、九月頃エネルギー節約對策に関する政策提言をまとめる方針である。

經團連は昨秋の石油危機以來、機会あるごとに『資源外交』の強力な展開とエネルギー節約を主張してきたが、今回の調査は電力、石油を大量に消費する産業の製造工程におけるエネルギー節約對策實態、計画のほか電力を消費する商品を生産する産業についても調べるものである。